

## MISSIONS.

For the Christian Observer.

## BEGINNING WORK IN KOREA.

A letter to the Young Ladies' Mission Band  
of the First Church, Norfolk, Va.

BY REV. W. M. JUNKIN.

(Concluded.)

SEOUL, KOREA, October 25, 1893.

*My Dear Friends in Norfolk*—I was speaking of the change of attitude of the boys towards us. This was brought about, in part, by our giving them some picture cards which had been sent us by some little girls in a church in Baltimore, and by a children's missionary society at my home in Virginia. We had written Scripture verses, John 3: 16, etc., on the backs of these cards, and we trust that God will use these offerings of the children to open some dark heart for the entrance of His Son.

One day a particularly large crowd of toughs and children followed us through the street, and when they could find nothing else to do they began to throw mud, stones, etc., at us. We did not notice them at all until we were out of the city. Then we waited until they came up with us, and began to talk to them. Of course we did not allude to their bad behavior. After a little conversation, we gave them some of our Scripture cards and they returned, leaving us in peace.

We saw our first Korean market in Chionju. At regular periods during the year all the farmers, country merchants and others, who have ought to sell, come in to town with their goods. As we walked by the river one afternoon, just outside the city wall, we were told that a "Chang" would be held there the next morning. We thought it strange that no preparations were being made; but early the next morning we found several hundred booths up and doing a brisk business. Oxen, dried and fresh fish, clams, crabs, and delicious "kams" (I believe I told you that these are a kind of persimmon for which Korea is noted). The silk display was creditable. But what was most curious to me was the dog market, where dog steak, roast, and soup-bone could be had. Unfortunately, they have not learned to make sausage. *It is a fact* that most Koreans are dog eaters. There's a dog market not far from our house in Seoul. My teacher told me that he had stopped eating it because it was so in-

digestible. Our physicians have frequently to treat people who are made sick by dog's flesh. The dog's head is boiled and the soup given to Korean babies as a cure for small-pox.

The children may be interested in a novel way of catching fish which we saw while taking a walk one afternoon. A number of men and boys banded together and took large bundles of grass and weeds with which they made a kind of dam. Rolling this over and over, they enclosed the fish. Small boys with scoop-baskets then entered the ring and scooped up the fish as they would try to run under the grass dam. We were surprised to see them catch a large basketful in this crude way. We bought five of the largest for about a cent and a quarter apiece; they sending a boy to carry them for us.

On the way home, we saw a number of women sacrificing to the spirit of the guide posts. Guide posts in Korea have a man's face to point out the direction, instead of the hand as with us. The Koreans point out objects with the face, motioning with the chin instead of the hand. These poor women had brought rice and other food, and were doubtless worshipping the images themselves. It is a sad fact that most of the prayers made by Koreans are made to demons either through fear or for the hope of gain.

We set forth on our return in a soaking rain. We did this in order to avoid having to spend two Sundays on the way. Our helper insisted on going with us to the outskirts of the city, and though his white clothes were sadly bespattered, we could not drive him back. As we parted he said, "For the past two weeks we have been three friends in one little boat together, now you are leaving me to row alone." We told him that though we were leaving him alone Jesus was still with him, and would be his safest and best guide. Though I was touched with his figure, I could not but wonder if the quantity of rain that was falling suggested the marine figure of speech.

1/3/1894

Solomon has said that, "A continual dropping in a very rainy day, and a contentious woman are alike, - he that stoppeth her stoppeth the wind." Solomon had doubtless seen this exemplified. And we had an opportunity of testing the truth of the proverb, the Sunday we spent on our way home. We had them both under the same roof. The rain stormed without, and the woman within. Mr. Tate had a bad headache, and so had to endure the inner storm. As for me, I sought the storm without as a peaceful shelter from a woman's rage. She did everything except beat her husband, and did beat her little daughter, and scold her shamefully. I suppose this woman would have tried to justify her conduct upon the ground that she was supporting her husband, and therefore had the right to scold him.

We returned by way of Chiung jiu in Chlung Chong Do, selling books, and preaching as we had opportunity. Three days' journey from home, at dinner time, my *mapoo* suddenly disappeared. The others said he was smitten with a sudden malady. I had my first and I trust my last experience of trying to travel alone on a Korean pony. This was a lazy fellow, and came so near going to sleep on the road that when I succeeded in getting a new *mapoo*, the first thing the pony did, was to stumble over his front feet and fall flat in the road.

Our last night out was in "Sou Wen" again, but we stopped at another *chumak*. Not a very fashionable hotel I fear, as we found that the *chui*\* had ejected two chair coolies to make room for us. Then, too, another man, besides teacher and boy slept in the same room with us.

I was awakened about 4 A. M. by Koreans talking, which proved to be the teacher preaching to this old man. I heard him ask him "how he made his living;" he replied that "his business was to sit by the road-side, and request modest donations from the benevolent public." In less polite phraseology—a beggar.

As we had not sat in a chair, nor slept in a bed for a month, it was a luxury to get home again. But I'll confess that my heart was so full of wife and baby, that I did not think very much about these things.

I have already written too long a letter, so will close with Christian greeting to all.

\*"Lord" of the Inn.

S.A. Moffett, Early baptisms, P.Y. 1894 (Jan.)

Repulsed in P.Y. in 1893, "but only ten months later, Jan. 7, 1894,

Mr. Moffett to his own great joy, and that of Mr. Han, the helper,

publicly baptized eight men in that most wicked city, and so,

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own.' " 2 of them about 40 yrs. old, the others in 20s, "and the sincerity

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Moffett lives 'a nomad's life' for two or three months at a time, in

Pyeng Yang, occupying a single room which is open to all comers from

early morning till midnight, and, like other lonely pioneers, eating - different

things from what his mother used to set before him.

- undated clipping

1894

OUR brethren in Korea met with a repulse at Pyeng Yang last year, but only ten months later, January 7, 1894, Mr. Moffett, to his own great joy, and that of Mr. Han, the helper, publicly baptized eight men in that most wicked city, and so, as he says, "A beginning has been made in calling out the Lord's own." Two of the men are about forty years old, the others in their twenties, and the sincerity of all has been tested by the scorn and ridicule of their neighbors. Mr. Moffett lives "a nomad's life," for two or three months at a time, in Pyeng Yang, occupying a single room which is open to all comers from early morning till midnight, and, like other lonely pioneers, eating—different things from what his mother used to set before him.

Elizabeth A. McCully

A CORN OF WHEAT: OR THE LIFE  
OF THE REV.

W. J. MCKENZIE OF KOREA

2nd Edition

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See biography - back page.

E. A. McCully, A Corn of Wheat:  
On the life of the Rev W. J.  
McKenzie of Korea, Toronto, 1904

foundation stones in the midst of persecution, and we believe they will be solid."

A fellow-missionary, to whom Dr. Hall refers, and with whom Mr. McKenzie enjoyed true fellowship, was Mr. Moffett, of the Presbyterian Mission, whom they found living alone in Pyong Yang, and in true Korean style. Mr. McKenzie was impressed with his simple and economical living. In a few days they were fast friends, and Mr. Moffett had introduced him to the work, in which at that time God was greatly blessing him. On the previous Sunday eight persons had been baptized into the Christian faith, and seekers after the truth were bravely standing taunts and ridicule in their desire to learn of the new doctrine. Mr. Moffett had been here for two months without hearing from the outside world, and was happy indeed at the coming of his two brothers. Mr. McKenzie shared his humble quarters during his visit of eight days, while Dr. Hall occupied his own dwelling-house, under the difficulties described in the above letter.

Mr. McKenzie spent hours each day at study with his teacher, and also learned of ways and means from the two friends, who could give him an opinion of experience in regard to settlement in the interior of the peninsula. Hwang-Hai-Do, the next province to the south, was strongly recommended, with its large cities, Chang-Yan and Hai-ju, neither very far from Chemulpo, where foreign supplies could be obtained, and having large country districts out-

lying. Mr. McKenzie decided to reconnoitre on his return, and soon bestirred himself for that purpose.

Meanwhile he was accumulating knowledge and experience. Mr. Moffett's boys, who had been attracted to his services by gifts of cards, were soon also Mr. McKenzie's fast friends, and they ran to meet him as soon as they saw his tall form appear in the distance. He studied with deep pleasure the enthusiastic services then being conducted by Mr. Moffett. He felt that the Holy Spirit was Himself applying the truth when great sinners were being converted to God, and men in good social position were enduring persecution at the hands of their relatives for Christ's sake. The eagerness of converts to have a share in the services made it often difficult to close them, so much singing was desired and so many wished to pray, and all voluntarily. Yet the devil was not absent from these solemn gatherings, as was evidenced on one occasion, when an inn-keeper asked Mr. McKenzie to pray for them in English, in order to cause a laugh.

Passing through the streets, Mr. McKenzie's height was frequently a subject of comment, and names, sometimes amusing, sometimes ugly, were called after him. At times there was a more unpleasant salute of stones, though this did not appear to be with altogether malicious intent. A walk through the city revealed a terrible state of immorality and utter wickedness, even for a heathen population. Sin indeed abounded, and the trio of heartsick mission-

## CHAPTER VIII.

### THE VILLAGE OF HIS CHOICE.

"And he went out, not knowing whither."

THE sights in Pyong Yang, and the ceaseless efforts of the two missionaries there, were the strongest incentive to Mr. McKenzie to begin work of his own. He could not be an onlooker while there was any possibility to serve. Therefore, after consultation and prayer with his friends, he set out to find a little village to the south, which they recommended to him. This was Sorai, the home of Mr. Saw, whose conversion to Christianity and subsequent earnest efforts to bring others to the light, had given him a reputation in the northern province of Korea. The prospect of getting such a man as a helper made Mr. McKenzie determine to visit this village and seek him out.

With no other escort than that of his teacher and a coolie, he set out. The inevitable struggle with the coolie over the price to be paid him delayed them at the start, until the difficulty was settled by Mr. McKenzie and the teacher each shouldering a part of the load—the bulky cash which, even when thus divided, represented only twenty-five dollars. This coin is strung on straw strings, and as 32 hundred go to the dollar, the trouble of transporting is easily understood. Mr. McKenzie had made good arrangements with Mr. Moffatt's merchant friends for all but the money required daily on his journey, and was thus saved much anxiety.



MR. SAW AND HIS TWO SONS.

whom he hoped to do much by daily contact, and in the double rôle of scholar and teacher, prepared himself for hard work. Village life, too, had its tinge of excitement, and people who suffered the wrongs of oppression naturally flocked about the foreigner, whose superiority in all things they readily acknowledged. He wrote letters to the Japanese Consul interceding for them, and soon took the place of protector to the unfortunate. Redress was needed, and reform and new thoughts of life for all classes. Tales were brought to the ears of the missionary of sins and sad deeds on every side, which were but the ordinary occurrences of life in Korea. Instances of a boy driven out of his home for showing an interest in Christianity ; a blind woman turned upon the street by her mother-in-law, and a delicate boy of fourteen already married, were among the things that distressed him. One of the first to show interest in Christian doctrine at this time was an outcast dancing-girl, the property of a man in Seoul. She was waiting for a chance to go south, and while in Sorai heard of Jesus and His messenger, the missionary. He sent her some books and cards, and soon after she attended service, eager to know more of the good news.

By degrees restraint was thrown off and the people began to attend at the Sabbath gatherings to hear for themselves the new doctrine. One Sunday, the missionary's diary records : " Four or five strangers present, one disputing some. Long talk with a rich man from Seoul on the Gospel, which he

enjoyed. He read 'Guide to Heaven' until late at night." Another day, "Three men from three different villages came to the services—a good time at every meeting." Then, on November 5th, "A good day; nine women and sixteen men present. Had continued talk after preaching in the evening; meeting very effective and a good spirit shown. Judgment day was emphasized and separation of saints from sinners." And, lastly, in this note, as revealing probably the secret of the awakened interest and inquiry, "Retired to pray for sanctification, victory over sin and crucifixion to the world, beside some graves, where were marks of sacrifice a few days before. The Lord will be remembered here yet."

A meeting for prayer on Wednesday evening had already become a settled fact in the community, and by these public gatherings, in addition to daily preaching to visitors, the missionary was fast instilling Christian thought where superstition had long reigned. That he should have undertaken, at this early date, to ask for a collection for a Book and Tract Society, shows what rapid growth he expected in those who believed in Christianity; and the fact that one man, Chay, a former preacher, should respond with a gift of fifty yang (two dollars and a half), is evidence that the true Christian spirit was in some hearts. On the last Sunday in November the collection was taken and amounted in all to one hundred and fifteen yang (nearly six dollars). A widow gave three yang. Mr. McKenzie added ten

dollars himself to the offering, and says, "Pleasing to see the hearty response all round. May it be the firstfruits of even better things yet."

The prayer has been abundantly answered in the name this village church has acquired for liberality through later years. The seed of this grace so faithfully sown has sprung into a harvest that makes Sorai famous throughout all the land.

In less than a month after his return to the village Mr. McKenzie began to plan for the building of a church. Faith prompted the expectation of great things, and was not disappointed. Counting things that were not "as though they were," he could see in the future not only the one little company of Christians in Sorai, but numbers in all the surrounding country that would meet together for the worship of the true God. For this he definitely planned. He wrote in his journal on the 6th of November: "Actually went to spy out site for church; better to be where near three villages, than one in each. Must build for the future to avoid many meetings and the wasting of strength."

With the thought in mind that the Lord had much people in the region of Chang-Yun, he visited diligently all the villages near, and quickly made friends. Korean curiosity served a good purpose as he distributed his books on a new doctrine, since the people, like the Athenians of old, ever ready "to hear or tell some new thing," were easily aroused to interest, and were not slow to buy for themselves. He preferred to make no fixed rules regarding the

distribution of books, but allowed his impression of individuals to help him decide when it was wise to sell and when to give. That he judged well was evident from the wide success in awakening interest. He says at one time, "Ye and one or two friends who are intelligent meet and read the books and tracts. There is also an inclination to believe the truth. They seem to see its superiority. This comes through giving them a taste of the Gospel, then they wish to buy. Ye went through the performance of worship to a tablet while I was there. Said he did not believe in it, but others would abuse him should he cease."

On another November day he writes: "Visited a village in p.m. Gave three books to friends into whose 'surangs' I went; find the books are read. One says when snow falls they can attend to this. Oh, for breath from heaven to reveal the truth of this Christianity, now read as an idle tale! Had also a long talk with An, who has in the past oppressed the people. He is slow to believe the Word: said he knew about Jesus and believed. Believes in resurrection, heaven, and hell, but read of servant who did little work receiving full pay as others. I explained to him the true inference that each went to the work as soon as he heard; he did not, so was different."

His strong convictions upon Sabbath observance Mr. McKenzie urged with the Koreans, confident that the results would be blessed. It distressed him when their promises to attend service were broken

and he was forced to believe that their word amounted to nothing. "When the snow comes," or "when the work is all done in a few days," were the constant pretexts for delay, although he could see that many were beginning to understand the claims of the Lord's Day.

Though inflexible in matters of principle such as this, he was in minor matters willing to "become all things to all men" that he might by all means save some. Hoping to get nearer to the people, he donned Korean clothes, with the exception of the hat, and continued so to attire himself, as he found it a means of winning favor. The children at once seemed to lose all fear of him, and this was a real joy. Then the reserve of the women was broken and he became their confidante. Especially in his visits to other villages he discovered the advantage of wearing the new costume.

His determination to use only Korean food may also have been part of his plan to get in close touch with the people. From the time he returned to Sorai, in October, he ate no foreign food, and insisted that he enjoyed the native fare. He tried the flesh of a stork he had shot one day and pronounced it very good, but strong. His host and teacher, however, lost appetite for a time after sharing it with him.

He soon became the hero of the village, that boasted far and wide of its great teacher, so skilled in all things. In a few trials of strength he had proved himself a giant in reality as well as in ap-

pearance, and his fame as a hunter grew uncomfortably great as he found he was expected to despatch all the tigers that prowled about the community. He speaks of perching in a tree, one November afternoon, for two hours waiting for the return of a tiger that had stolen a pig and eaten half of it. His watch proved to be in vain, and as he at length descended, his gun went off and tore his clothes, leaving him in anything but heroic condition.

In the long conversations on spiritual topics in his "surang" with the visitors, who came daily to him, he had a tactful way of introducing his subject with stories of such men as Moody, Knox, Whitfield, or Luther, that always gained an eager audience, even among those who would have been reluctant to show interest in his doctrine. Soon all would be listening to the Gospel message, hardly knowing how they had been drawn into the theme. This was to the preacher a most natural way of dealing with wary listeners, and helped him to the point where his burning desire to tell of Jesus to his fellow-men could find expression.

His religion was so real a factor in his life that it appealed strongly to the poor distressed heathen, terrified by the wars waging around them, and powerless to defend themselves from enemies whether within or without; for the Tong Haks were by this time an important element even in village life, and added daily to the causes for alarm in country districts. Another chapter will treat more fully of their deeds, but their hurtful influence can-

all restraint was cast aside, and they boldly ventured into their murderous, vindictive work. The Christians clung the more closely to the preacher as their earthly protector, while even the marauders felt the power of his calm superiority. From very fear of their revenge if denied, some yielded to Tong Hak influence and joined their ranks. One was a man preparing to go up to Seoul to study Christianity. Others joined them for the sake of gaining money. Those who tried to excuse their act to Mr. McKenzie were met with stern rebuke, and he left the Christians no course but to boldly declare themselves soldiers of Jesus Christ.

It seemed a fitting time, and one that gave great significance to the act, that the missionary should raise above his dwelling the beautiful flag which was to stand for Christianity. It was his own idea, thus to distinguish his little church and the holy Sabbath from the unholy shrines and celebrations of the heathen, and a thought so truly inspired of the Spirit that throughout the land of Korea a white flag with St. George's Cross has become as universal as the church bell of Christian lands.

Wednesday, December 12th, 1894, was the day on which the Sorai church first displayed its banner. Mr. McKenzie speaks of it in these few words: "Raised the pole with much labor to suspend the flag of Jesus with St. George's Cross. We cut the pole some distance off. There were willing workers to have that emblem above them. Tong Haks and all worked, dug the hole and held the ropes, and soon

the flag ascended, while we sang 'All hail the power of Jesus' name!' All were glad to stand around while singing. When will the time come when this flag shall wave over every village in Korea?"

The next day he writes: "The flag is seen from afar, and there is much curiosity as to its meaning. It serves as an object-lesson of the meaning of the Cross—purity and suffering for others. All nations know it, though the ignorant may not."

A few days later: "Two hundred Tong Haks passed; several called to have a look at the foreigner as they saw the 'Jesus flag' flying." Soon it was Tong Hak leaders and teachers who visited him, and he returned their visits without fear, going to villages entirely Tong Hak and receiving a true welcome. In the eyes of the terror-stricken people this was marvellous courage, beyond their power to explain.

A man who was bringing his mail from Seoul was too frightened to make his appearance in the village, and hid for several days before daring to show himself. Then it was with a tale of woe—how he had been several times stripped and his clothes searched, suspected of being an interpreter to the Japanese. Mr. McKenzie found it equally difficult to despatch mail. He was learning fresh lessons of patience and trust in God for all the details of his life. Thus he gained new illustrations of truth to impart to others, and was a good steward of God's grace to his little flock. They attended services well and gladly listened to his teaching, though fearful for his

safety as the stories of Tong Hak raids grew worse and worse.

Christmas Day passed without celebration, and was a time of depression, rather than of joy, both for the frightened believers, so lately brought to know anything of its meaning, and for the overwrought missionary, who bore all their burden of anxiety and distress. Still he rejoiced in the interest shown in his message, especially when Tong Haks were his hearers, and he closes the year with a note of praise to God for many blessings—his friendships and comfort of life with the Koreans, contentment to remain among them, ability to live cheaply, ease of mind and profit of soul, and ever-growing desire that God's will be done.

His first words, penned in the New Year, 1895, are, "Shall I see its end?" Perhaps the strain of life was growing heavy, or the faithful servant would ever remind himself that "we spend our years as a tale that is told," and thus keep himself ever active in service, ever working while it is day, "for the night cometh when no man can work."

The first Sunday in the New Year saw a large attendance of men and women at the two services. The Saws, father and son, were developing well as preachers, and growing skilled in the use of God's Word. Others also were beginning to give testimony of their Christian experience, and to offer prayer in the public gatherings for worship. The next week fifty attended at each service, among them a number of women, who came for the first

time. A fair proportion of the congregation were Tong Haks, apparently eager to hear and ready to assent to much that was said. Yet the wise winner of souls was not deceived by mere words, and like his Master, sought to show all that was involved in a choice of the true God, that it would cost much and meant true repentance—being born again and not merely following the belief of others, if they would see the kingdom of God. Like the faithful Joshua, who seemed to repel his people with the warning, "Ye cannot serve the Lord: for He is an holy God; He is a jealous God," so this brave messenger strove to win for the kingdom a true-hearted people, born of the incorruptible seed, ready for unwavering allegiance to their heavenly King.

As he made personal visits among them, he was assured that they believed many would soon become Christians. Mr. McKenzie, in return, strongly asserted that belief in Jesus was the only medicine for all this trouble. Stories of the martyrs, Stephen and Polycarp, of missionaries like Paton, in deaths oft, roused in their hearts a desire to brave all for Christ's sake, while in these blessed gatherings, where the Spirit of Christ moved upon all, they spoke of how all care was banished and Christ's own joy filled their hearts.

Before January closed the band of believers was consulting about the building of a church. Fifty was the number in attendance at weekly prayer-meeting, and the crowds on Sabbath necessitated some provision for their comfort. At first the

thought was to buy a house, but with over sixty women already crowding into their apartment in Mr. Saw's house, besides the great number of men, this was considered short-sighted policy, and a new building was the final decision.

Early in February a subscription was started. Four gave immediately, Mr. McKenzie promising a stove when all was complete. Then two or three Tong Haks gave three hundred yang, the wife of one of them fifty yang, and their chief five hundred yang—over six hundred yang (or thirty dollars) contributed in one day. The site was chosen by Mr. McKenzie beside a beautiful grove of trees, where spirits had but recently received oblation from these who were now anxious to erect a dwelling for the God of Jacob.

The same blessed story continued through the winter days—of crowded meetings, where four or five Tong Hak chiefs were often present; of deep and sincere inquiry after truth, and of rapid progress among the believers. Great grace was upon them all. The diary says: "All are getting humble now, and want to understand exactly. Oh, to praise Him and be fitted to be used by Him at this critical time according to His will! Wondrous things are coming."

Then in regard to a day-school, which he was anxious to establish for the boys of the village, he says: "I agreed with Saw to-day to pay the boys' teacher wholly for one year—ten bags of rice and one suit of clothes for the year—while they are



“March 20th.—While I was studying, a man came to visit who is considered the bully of Chang-Yun, and who volunteers to go before the magistrate and state grievances of the people. He called me uncomplimentary names and spoke mockingly. I twisted his arm several times, caught him by the neck, and gave him stinging blows in the breast—all the while laughing—till he was forced to say he would do so no more. He left a wiser man, and friendly; scared some by pain, and said he would come again. The people are all afraid of him. I pulled two teeth to-day and gave one person medicine. Visited Chung San. Un, the Tong Hak, came from the city. It has been burned by Tong Haks from the North Mountain fleeing before Jap and Korean soldiers. The magistrate fled yesterday, as a thousand Tong Haks are said to be in the city. We had a good prayer-meeting and long.

“March 21st.—Our first spring day, west wind and warm. The people begin to prepare their roofing. I visited at Cho-Dong. One convalescent man said he could not yet believe ‘Jesus doctrine,’ as he did not know it. Read some of Max O’Rell—the first literature of the kind I have read since coming to Korea.

“March 22nd.—Went to visit at Mok Dhong. I saw there a woman who sells ‘sul,’ and bears a bad reputation. I had a good talk with the few who gathered there. A spirit was said to be behind the house and there they offer-rice. All assented to our

remarks, and two promised to come to service on Sunday. Some more persons are wishing to come to Sorai. Un, the Tong Hak, is reported to have thousands of armed men here, so no renegades come.

"Sunday, March 24th.—The largest crowd we have yet had gathered at service—not far from a hundred, and nearly twenty were outside. There was great consternation, after meeting, over the story of a crowd making for here from the city bent on plunder. Kim, who gave me eggs and visited me last winter, has been killed by the Tong Haks. Un has sent letters to the magistrate that he is not calling a muster of Tong Haks, but is opposed to it. One here suggests we shall sing if the soldiers come. A man from Hajen seeks shelter with us, as we are all at peace.

"March 25th.—People from Cho-Dong are seeking assistance, as soldiers and Tong Haks are fighting there. I sent a letter to the magistrate stating that there are no Tong Haks in Cho-Dong, Obane, Yung-su-Dhong, or here. A man has been killed at Cho-Dong who often threatened the Christians, me especially. This will be a warning of how such persecutors come to grief. Studied some to-day.

"Wednesday, March 27th.—At evening prayer-meeting four new voices were heard in prayer. We had a thanksgiving service and much singing.

"March 28th.—Three or four called, who, after reading books, have resolved to become Christians.

spoke of the difference between God's law and British law in the East. I preferred to obey God. He impressed upon me the favor he was doing in not taking proceedings against me and seemed friendly. He warned me against acting so rashly again and promised me a passport. I replied courteously and said I hoped there would be no further occasion for difference between us."

During the remaining days of this brief visit there are jottings of business arrangements, visits among the many missionaries at Seoul, purchases of medicine, books, and other necessities, all of which kept him very busy. He went on to Chemulpo on May 17th, and was then suffering somewhat from malaria. He speaks of being in a rainstorm on the way and of the awful feeling experienced by the time he reached Chemulpo. He remained there but one week and left, on May 24th, by boat for Sorai. Two days' sail brought him to the village on Sunday noon, and here again we resume the diary notes:

"Sunday, May 26th.—Arrived at 1 p.m. I felt ashamed at coming on Sunday, but put my stuff all away in a house by the shore, and Kim stayed there to watch it. They gave me a warm reception. One woman, who never before would speak in my presence, said she was happy to see me—a pleasant change. A great many met me and visited me. The women seemed so glad to see me back. Many are inquiring for my wife. I went to

see the church-frame, which is well put up and well made. There have been good meetings and a good attendance all the while I was away.

"May 27th.—Have changed my clothes to white for summer. Met with the school, as usual, for prayer. Several visitors called and many were sight-seeing while I was opening all my things out and placing them away. I have this about done now. I find Son is still in jail, and there are threats to kill him if no money is given. Kim Uno has been taken before the magistrate for taking away a bull said to belong to another man. I said some plain things to him. The magistrate already hates us Christians, and says that hundreds meet here in Sorai to abuse him and all in the city. Others came to me seeking help in their troubles, but I said I had already made enemies for nothing. I was not here to adjust money matters; and they had not accepted my first advice, therefore I declined to assist.

"May 28th.—A Korean holiday, so many came in to visit. It was tiresome all day and I need to be patient. I gave eye medicine to three persons, cough medicine to another, and pulled a tooth. About a dozen books were bought. The women enjoyed themselves sight-seeing at the shore.

"May 29th.—All working heartily at the church putting up tiles taken from Mr. Saw's house. I visited Penamikol and they listened well, but bought no books. We had a good prayer-meeting here, when I stated that any who wished for baptism

should give me their names before Sunday. Our Scripture topic was 'Paul going to Europe; prevented from going to Asia.'

"May 30th.—Spent the morning reading and talking, and parted with some Gospels. I urge the necessity of having one in each house. I had a visit at Kumijen and a chat with a half-drunken old man. Chang came into the inn and bought two books, saying he was going to study and attend now to this doctrine. The Lord is blessing him. I pasted on the wall 'Ten rules of living' clipped from a copy of the 'Christian.' I am longing to see these people turn to God.

"May 31st.—Several callers to-day. I feel a longing to keep to the one theme, 'Christ an! Him crucified.' I read several passages in the Bible with them which teach of the sufferings of hell and the certainty of sinners going there. I told them that because of hell I came to them, to call people to escape. This thought is taking hold. Good work has been done on the church tiles. They are laid well. All are giving their work free, though some farming work is now coming on. Some have given five and some seven days free. An, junior, has given his name for baptism. I gave quinine to a man who has fever to-day from drinking 'sul' yesterday.

"June 1st.—Several callers came this morning. I had a touch of sunstroke from going three steps without an umbrella, and vomited severely. I have been living nearer to God as my responsibility grows.

At Cho-Dong, Ye's wife preached, and the women meet on Sunday and Wednesday. I planted some corn to-day.

"Sunday, June 2nd.—A good attendance at service. Eleven men held up their hands seeking baptism; also Saw's boy and the women I met at An's—twelve in all. Three desired baptism at once, but I must go carefully. Old Mrs. An said she lost her temper in the home if all did not go well, so would wait now till another time. She seemed to show a desire to be careful, and this is pleasing. We had a good gathering in the evening and a happy time, though there was a little rain. Quak's mother died last night and many gathered to wail. I do not know whether there were any heathen rites observed.

"June 3rd.—Started for Hwang Myang Chon and at two places stopped and sold books. Kim accompanied me. At his place many attended, or came merely to listen, perhaps. Kim seems not to be afraid of being considered a Christian and his influence is good. Several of the calls we made I believe will show fruit to God's glory.

"June 4th.—Dinner at Chay's; called to see a man with a sore throat—he may give something to the church. One man has given seventy days' work free. We still lack three hundred yang.

"June 5th.—Two men came one hundred li for books from a place where we purpose going after Sunday. Am writing letters, to be closed when a

E. A. McCully. A Corn & Wheat:  
on the Life of the Rev. W. J.  
McKenzie of Keweenaw, 1904

chance comes to mail them. I had a quiet afternoon and sowed some beans in my garden.

"June 6th.—A man came to tell me of another demanding of him twenty thousand yang—a debt of twenty years' standing. He could raise about half by selling a good lot. I fear I should be some time without my money. One thousand yang will buy wood for a house, or some rice field. I went to see Ye Jinsa, who will likely contribute to the church. He made inquiries about it. I put in a plea for the Gospel. Ye's wife, his step-mother, and a number of widows in his village, are believers.

"Sunday, June 9th.—*We held to-day our first service in the church.* Loose boards were spread for a floor, and the congregation was called together by the beating of a large brass vessel. There was a screen for the women. Eighty persons assembled. This village does not observe the Sabbath. Every house is represented by some one in the field. I told them a story of a person giving six loaves to a friend in need, who plundered a seventh, and I applied my story by saying they forget God's goodness and protection of last winter now that they feel safe. O Lord, help us to have here at least a few faithful witnesses separate from the world! In the afternoon I met with the boys and heard them recite fourteen verses from the twenty-fifth of Matthew and some catechism. On these I gave comments. The evening meeting was well attended. I find one man who last winter

William John McKenzie

b. July 15, 1861. Cape Breton, Nova Scotia, Canada. - p 9

son of Robert McKenzie and Flora MacRae, - third of six children. p 10

1888 graduated A.B. Dalhousie College - p 14, 15

1891 degree of divinity April 22. Theological College, Halifax (Dalhousie) p 52

1893. Ord. leaves home

Nov. 27 reaches Japan p. 70

Dec. 12 reaches Pusan - p. 70 Dec. 15 Chemulpo p 220

Incheon to Seoul - walks the 28 mi. in 7 hours.

1894. Jan. 9 to 10, leaves Seoul with Dr. Hall for P.Y. - seven days journey. Go to Dr. Hall's purchased house - once used as home for dancing girls. The next night the house vigorously stoned by men "who had been used to spending their evenings there" and now displeased at its new use. - pp. 88-89

Feb. 3 - reaches Seoul. The following Sunday 15 people meet at Sams for worship.

1895 Mar. 1 - "we are waiting for sun to play to begin building the church - the first Korean church with Korean money alone."  
1895. Jun. 9 - first service in the church building. 1000 Yang pledged  
80 persons present.

6 ft. 3 - Champion brick worker - p 230

Second chapel built by Koreans in Korea - first with Korean money alone p 230

80 days labor given free - 170,000 cash - p. 230.

Arrived in Korea with \$500 - would last only 2 yrs in Seoul, much longer in country. p. 244

Lived on Korean food - Underwood & Gifford sent foreign food but he refused to eat it. Once I began, it would be awful hard to return to native diet. p. 245.

June 23 (Sunday) - dies at Seoul. Fever. [Paralysis?]

Jan 26, '94.

July 1/94

Rev. D. L. Gifford

Dear

Friend,

On Mr. Fairley's letter  
Jan. 26, '94.

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Rev D. L. Gifford

Leeds

Pyeng Yang, Korea

January 12, 1894

S.A. Moffett

Dear Dr. Ellinwood:

It is with cause for much gratitude that I write to you concerning the beginnings of work in this place. The Mission having finally relieved me of all work in Seoul that I might give my whole attention to the work of this new station, I came here in November to take up a nomad's life until such time as a residence here seems advisable.

Intending to spend the winter in this city - for the past two months I have been living in a room in the house purchased in our helper's name. The time has been spent following up the impressions made during former visits, gaining friends wherever I could, and in preaching the gospel all day long.

The room which serves me as reception room, study, dining room and bedroom is what the Koreans call a "Sarang", that is, a room open to anyone and everyone at all times of day or night. Thus privacy is out of the question and such a run of visitors from early morning until midnight has there been that I could hardly get time to rest or eat. However, I do break away at times in order to get some fresh air and exercise, and on these walks I have been able to talk to many, to distribute tracts and to make my presence more widely known. Have been invited into a number of houses to talk to groups of people who, having read one of the tracts, desired to know more of the truth. I have also, with our helper, taken 3 or 4 walks to surrounding villages and from these and others there has been a constant stream of inquirers. There are now in this region hundreds of people reading the tracts and discussing the gospel story. I am told that great numbers would be more than glad to accept the new truth were they not afraid of persecution and ridicule.

Many look upon the entrance of the gospel as a harbinger of better times for the oppressed people and wish it all success in gaining adherents. I hear of a good many who are secretly praying to the true God. At the same time the great mass of people, as usual, look upon the truth with suspicion, ridicule and hatred. Since our helper came in the spring Sunday services have been regularly held, attended at times but by 2 or 3, but gradually leading up in the fall to the gathering of a class of Catechumens around which as a nucleus the number of constant attendants has been increasing. Those who come have been subject to scorn and ridicule and are marked men in the neighborhood. When it became known that some of them had identified themselves with us and openly professed to their friends that they were "Jesus doctrine" men, every effort was made to laugh them out of it and to lead them to return to their sinful habits which they had forsaken. They were roundly abused as being unfilial; since it is known that Christians give up ancestral worship, and they were told they would have their heads taken off as were those of the Romanists some 30 years ago. They have

stood all this nobly, tho there have been some relapses into sin. The struggle of one man has been of intense interest. He is an innkeeper and merchant who has been a great drinker and gambler - yet among Koreans a respectable man and one whose acquaintances are numerous throughout the whole region. He came out boldly as a Christian and soon was a marked man - the butt of all the jokes and ridicule and abuse which could be heaped upon him. Taking it all good naturedly he became more & more firm in his faith - but has had a hard struggle against drink. His former friends entered into a conspiracy to make him fall. Day after day they came tempting him, insisting that he should drink with them according to Korean custom and roundly abusing him as false to his friends. Time and again has he fled from them, coming in here that he might not yield and that he might gain strength in prayer. Several times he has fallen, much to his own and our grief, but the Lord is his keeper and the victory is sure.

So great is the change in him that his wife and brother who call him "crazy" yet rejoice in his reformation and while ridiculing him for becoming a Christian, look upon us as having done them the greatest favor in leading him to forsake his evil ways. Through this man's conversion the news of the gospel has been widely scattered.

For several months ten or more men have been regular attendants of our Sabbath service and Wednesday evening prayer meeting. Last week the class of Catechumens was examined and on Sunday, January 7th, eight men were publicly baptized and partook of the Lord's Supper. It was a joyful day to Mr. Han and to me for our united prayer and great longing has been to see souls gathered into a church of Christ - men whose faith should stand in demonstration of the Spirit and of power. Two others were publicly received into the Catechumen class.

The Lord has thus been working even in this the most wicked city of Korea and a beginning has been made in calling out the Lord's own.

Two of these men are about 40 years of age, the others being young men between 20 and 30 years. They are a praying band given to earnest study of God's word.

I feel more than ever encouraged and am now praying that the way may be more clearly opened for Mr. Lee and Dr. Irvin to join me. I fear that it is not yet advisable for them to attempt a permanent residence here. Our Methodist brethren expect to send someone here in the Spring with a view to gaining possession of the property over which trouble occurred last Spring and I fear that the coming of so many will again arouse suspicion and perhaps open opposition.

My own course is clear - as I am now free to give all my time to work in this province, alternating between this city and Eui Ju as headquarters and remaining in the province as long as a passport allows and my health holds out. With much

traveling - not the best of fare - cramped quarters and a malarial district I may be compelled to spend part of the summers elsewhere resting and recuperating forces, until such time as we can secure property more healthfully located.

I am situated just at present as I have long wished to be - in direct contact with the people living in the midst of them, meeting them every day and all day, entering into their lives and having them enter into mine (Sometimes however in ways not very easy to endure).

I am certainly making friends and having the opportunity to do a great deal of direct personal work in preaching, instructing, enlightening and exhorting. With the Baptism of the Spirit - for which I look and pray - there will certainly come a harvest of souls of which I believe we are reaping the first-fruits as an earnest of what is to come.

I shall leave for Eui Ju in February hoping that the death of our Evangelist Paik has not left that little band demoralized.

Asking for special prayers for the guidance of the Spirit upon the work of the opening of this new station and with prayers for the continued blessing of God upon all your labors.

Sincerely yours,

Samuel A. Moffett

Just as soon as Dr. Irvin can establish himself here and begin work we shall expect to have a hospital here of some kind - even if it consists of but one little Korean room 8 foot square. In our plans for a hospital what encouragement and help can we expect from the Board? I have thought it barely possible that through Dr. Allen we might get Government permission to establish a hospital, thus indirectly giving us the right of residence. Will talk with him about it when I go to Seoul for supplies and summer clothes.

S.A.M.

Rock Island, Ill.

Jan 24, '94

Graham Lee

Dear Dr. Ellinwood:

I enclose you a letter from Moffett which gives the latest news from Pyeng Yang. Please return after reading it. From what he says I understand that the complications in regard to the house have all been settled and that now he is in undisputed possession, all of which you will be very glad to learn.

I have not made you the map yet and will not be able to do so until I get to Evansville. Will you kindly write me and state on just what subjects you wish me to write down facts on and I will comply as soon as possible.

Last Sunday spoke in Woodlawn Park Presby Church and had a very good day.

Write me at Evansville, Ind. - 15 Jefferson Av.

Mrs. Lee sends her kindest regards,

Very sincerely,

Graham Lee

Evansville, Ind.

Feb. 12th, 1894    #15 Jefferson Ave.

Graham Lee

Dear Dr. Ellinwood:

Your last letter came this morning with Moffett's enclosed. I'm exceedingly sorry if Mr. Underwood thinks I slighted him for I'm sure I didn't want to nor intend to. While in New York I was so pressed for time from the fact I had made an agreement to speak in Chicago on Jan. 21st that I didn't do nearly as much as I wanted to. I have some relations in Binghamton, N.Y. who I suppose will never forgive me for passing them by, but I simply didn't have time to stop. I couldn't break the engagement so had to cut things short at the other end. There was one afternoon that I was down on Broadway with Mrs. Lee and that afternoon we would have gone in to see Mr. Underwood but it began to rain hard, so we concluded it best to go right home to where we were visiting. Perhaps I didn't make effort enough to see him and if not I'm very sorry indeed but I think we were more victims of circumstances than anything else. Shall write Mr. Underwood and try and explain matters.

Sunday spoke twice on Korea to good audiences. Next Sunday I have an appointment in Indianapolis. We had hoped to be able to sail by March 20th but find we will not be able to do so. I have written Mr. Dulles asking him to arrange for passage on the "China" which sails on April 10th. Mr. Smith of the Walnut St. Church is making arrangements for me to work as much of southern Indiana as I can before starting.

Don't know when I'm going to get time to write you up an article on Korea. You see, Mrs. Webb is going to pack and store all her things and this work I have to look after. Will write what I can.

Mrs. Lee is well and joins me in the kindest regards to yourself.

Sincerely,

Graham Lee

Eui Ju, Korea

Mch 16, 1894 (Rec'd May 28th)

Samuel A. Moffett

Dear Dr. Ellinwood:

If you will read the enclosed which through you I send to *Woman's Work for Woman* it will give you a glimpse into one phase of my work and its prospects, which are bright with hope.

I have been here for a month and have just finished a 15 days course of study in the gospel by Luke with a class of 12 men invited from the surrounding 75 miles. Pretty thoroughly grounded in the facts and doctrines of Christ's life and teachings they go back to their homes to make known in their neighborhoods the news of salvation from sin through Christ. They will thus prepare the way for visits from me or from my helper, when we can find time to visit those places.

The Lord is graciously blessing and encouraging me by sending me the first-fruits, the promise of a large harvest to come. I fear I am too impatient for the full harvest forgetting that it is "first the blade, then the ear, then the full corn in the ear." It takes a great deal of courage for a Korean to become a sincere follower of Jesus making open profession but the day is not far off when His disciples will be numerous enough to encourage each other and to so strengthen each other as that they will be able to endure the more easily the ridicule and scorn and opposition of the world. Then a great many secret, but timid, believers will declare themselves.

After a few more days here and in the country - I shall return to Pyeng Yang to feast myself on home letters and news in general. Shall hope to hear that the prevailing financial depression has but tended to make the Lord's stewards even more careful to see that the Lord's work lacks nothing. Am hoping too that I shall hear something of Mr. Lee and see some prospect of his joining me in Pyeng Yang. It is all right for a man to go off all alone when there is no help for it and the work is to be done - but the "two by two" policy of the Master is the wiser one. I enjoy being alone for about a month and am always thrown into most profitable communion and Bible study, but one needs the mental stimulus and help coming from contact with one like-minded. The Korean's life is too barren - his range of ideas too narrow to afford one much stimulus. It is a constant giving out, with no taking in. I feel that there is too great a tendency to become dwarfed.

However, there are advantages in being much alone with Koreans for whom one came and I rejoice that the Lord has given me one such helper as Mr. Han who is a treasure - full of the Spirit.

With kindest regards,

Sincerely yours in Christ,

Samuel A. Moffett

Pyeng Yang, Korea

April 14, 1894

Moffett

Dear Dr. Ellinwood:

Upon my return from Eui Ju I found a welcome pile of letters from home and elsewhere and I now wish to write a brief reply to your letters of Dec. 22nd & Feb'y 17th.

With regard to your request for information concerning Dr. Underwood's appeal - you have ere this received the statement of the mission. I assure you that the Korea Mission desires to maintain the greatest harmony and that we have been and are ready to make every possible concession to any and all - but there are times when concession not only engenders more strife but involves sacrifice of principles far reaching in their application. What can one do in such cases but stand firm - at the same time seeking help to maintain the spirit of brotherly love without malice or personal contention. As long as personal animosities do not enter into our differences I think harmony will be secured in the end.

Your request for a "warm flesh & blood statement" of each year's work will I trust be met next fall - as we discussed that question last fall. Am glad Mr. Lee was able to visit you. He & I have found ourselves in hearty sympathy on most subjects and have looked forward to joint work with the greatest pleasure. His presence will partially offset the disappointment I feel in not being associated with Mr. Baird. However I often fear lest Mr. Lee's dyspepsia and lumbago may shut him out of the interior and I be once more disappointed.

As you know, Mission work is no child's play but on the contrary a work carried on amidst problems religious, social, political and economical which would tax the abilities of the greatest statesman. One knows too that his decisions will be far reaching in their effects for each decision establishes a precedent. Is it any wonder then that we cry out, "Who is sufficient for these things?" and long for colleagues of sound judgment, full of faith, men of true sincerity of purpose and character?

"Lo I am with you alway", is what enables one to plod on under the Spirit's guidance knowing that his labor is "not in vain in the Lord." A conception of one's own weakness and consciousness of his own mistakes and ignorance as to what is best necessarily leads one to be cautious in writing adversely or critically of other missionaries and their work. I was glad to receive your letter of Feb'y 17th and as occasion may require shall write you frankly tho I often shrink from writing what perhaps should be made known.

Had I written you as I once thought of doing concerning certain matters, I should have made a mistake for the grace of God has made great changes and overcome very serious defects. Not everyone who at first gives greatest promise

has the staying qualities and some who at first seem slow and perhaps incompetent develop into useful workers under the discipline of several years on the field.

I am still in doubt as to which was the larger factor in the hospital difficulties - the peculiarities and lack of adaptation of the missionary or the utter corruption of the Korean Gov't. Had Dr. Vinton had the same help from the members of the American Legation which Dr. Avison is receiving things might have gone differently. Hampered as he has been both in his home and by the Korean officials, he commanded my sincere sympathy and I was more than loath to write of that which in my own mind was too complicated a question.

Dr. Vinton wishes to be sent to Fusan. Word comes to me of Dr. Brown's forced departure for America and that Dr. Irvin, whom I had confidently expected to have with me here this month, has been called upon to fill his place. I do not wonder that both he and Dr. V. ask to be sent there in preference to residence in the interior. Without asking I doubt not that Mr. Baird will agree with me that Dr. Vinton can be most useful in Seoul and so in all probability Dr. Irvin will be sent to Fusan and Pyeng Yang must once more send on a plea to the Board for a physician. In my judgment Dr. Vinton is not available for Pyeng Yang and he does not wish to come here. I, therefore, anticipating the action of the Mission, plead for just such a doctor as was asked for in my report last fall.

We need a good physician with skill in surgical work - a man whose wife will let him leave home for several months at a time but above all a missionary in heart.

Letters from Messrs. Underwood, Gifford, Avison and our Evangelist Mr. Saw speak most encouragingly of work in Seoul.

Thankful for good health & for many encouragements and with continued prayer for you all.

Sincerely yours,

Samuel A. Moffett

Seoul, Korea

May [11?], 1894

Graham Lee

Dear Dr. Ellinwood:

We arrived day-before-yesterday all pretty well. Had a delightful trip across as the sea was very smooth. At present Mrs. Lee and I are boarding with Mrs. Miller and Mrs. Webb is at Mrs. Gifford's.

At Fusan we saw Mrs. Baird, Mrs. Brown and Mrs. Irvin. Baird and Irvin were out in the country. All the ladies seemed well.

Moffett is in Seoul for a few days. Was so glad that I could meet him here. He starts for Pyeng Yang again next Thursday.

All the mission seem well and happy. As far as I can see now things seem to be going along nicely. Will write again soon, as I have something to say about a doctor.

Mrs. Lee sends her kindest regards.

Sincerely,

Graham Lee

Pyeng Yang, Korea

July 30, 1894

Samuel A. Moffett

Dear Dr. Ellinwood:

We are in the midst of a great crisis in the affairs of Korea and our prayer is that the end may be for the good of the Lord's work. I am in receipt this morning of news by Courier which informs me that the Japanese have taken the palace and are in complete possession of Seoul. Doubtless you will hear full details from those in Seoul. What I want to write you of in order that affairs relating to Pyeng Yang may be clearly before you, is concerning the persecution here - the redress obtained and the present situation. I can only touch upon it briefly as the Courier leaves for Seoul shortly.

In May I went up to Seoul for a few days and soon after I left here Dr. & Mrs. Hall of the M.E. Mission came in here - They had been here but 3 days when their assistant and my helper Han were arrested, beaten, thrown into prison and threatened with death. Dr. Hall telegraphed us in Seoul and the legations British & U.S. responded promptly demanding the release of the men. It was two days before their release was secured and then only after a beating and the demand that they give up Christianity and all connection with foreigners. Our men witnessed a good confession and stood the persecution nobly. As soon as I had attended to all business with the legations I started for Pyeng Yang, Mr. Mackenzie accompanying me and here we found things in pretty serious shape. The underlings of the officials had stirred up the trouble and were doing all they could to make it unpleasant & dangerous for foreigners here. Dr. Hall's house was stoned and Mr. Mackenzie and I were stoned thrice on the streets in front of the Mayor's office. It was apparently done by the underlings with the sympathy of the officials who afforded no protection tho called upon to do so.

The telegraph was freely used and in time quiet secured. Then began negotiations through the Legation for redress and the punishment of the offenders. Dr. & Mrs. Hall left the first of June and I remained here in order to protect our Christians who were threatened with death just as soon as the foreigners should leave. Have remained since then tho I had hoped to get to Eui Ju for the [summer?].

Of course there was delay in getting any satisfaction from the government and I did not think it safe to leave our men until punishment of the offending parties was secured.

About the 1st of July the difficulties with Japan began and then our Legation secured attention to our case. The result was the nominal punishment of the men (the governor being in sympathy with them making their punishment as light as possible) and the payment of \$500.00 silver to cover amount extorted from our Christians and the expenses of telegrams, trips from Seoul, etc. Still feeling it

unsafe to leave the men - as I knew the governor was provoked that he had been forced to punish the men and return the money against his will - I was preparing to spend the summer here if I could endure the heat and malaria until some foreigner could relieve me. The difficulty with the Japanese continued to become more & more serious until the whole country had become excited. The crisis was reached a week ago and with it has come alarming rumors of expected battles here which have so frightened people that for several days the city has been wild with excitement. Chinese troops are coming from the North and Japanese troops are reported as coming from Seoul. People have been fleeing to the mountains - women crying, everybody excited and preparing for war. The fact that I have stayed with our men has strengthened their faith and in the midst of the excitement and terror they have been witnessing to the power of faith in God to sustain them.

Word from Seoul advises me to leave but after careful thought I have concluded to stay. The Lord placed me here knowing what was coming - our little band will become demoralized if I leave and my work is here. I have been urging the men here to trust God and not worry - surely I can do the same.

I have faith to believe that the result of all will be to give us wider opportunities to advance the Lord's work here.

Recent letters from home place at my disposal sufficient to furnish us with a first class dispensary building with several rooms for in-patients. Thus my prayer for a Hospital here is answered. Now for the right physician whom the Lord will send just as soon as the way is clear to begin work. I write you confidentially on the subject of a physician for I should deem it a misfortune to our promising work here should Dr. Vinton be sent. At the same time I cannot vote to send him to Fusan - tho that is evidently the desire of the Board - I do not think the Mission will consent to send him to a station outside of Seoul.

Dr. Avison's place is in Seoul tho we all want him. Dr. Irvin is at present in Fusan and while I should be delighted to have him sent here - Fusan has the first claim - and will probably get him.

Now can you not send us another physician just as soon as these troubles are over and the way clear for one to settle in PyengYang? I feel sure that the Lord who has answered so many of our prayers for this place has somewhere in training just the right man for the work here.

I cannot ask that you should write answers to all the letters which we must write if we desire to keep you posted but I should be glad to have a letter from you bearing upon the question of a physician for Pyeng Yang. The right sort of a man will be a great power in our work and my heart is set upon getting a man with whom Mr. Lee and I can co-operate in securing spiritual results from his

work. The man for this work ought to have a special training in surgery and in diseases of the eye. A man in love with his profession but still more in love with God is the ideal man for the place. Can you not give us encouragement to expect such a man soon.

My man from Eui Ju was up a few days ago and brings good reports especially of the work amongst the women.

Have received the appropriations for the year and also the request to economize as much as is possible.

Grateful for the means of carrying on the work. Will do all I can to make it reach as far as possible. With kindest regards,

Very sincerely,

Samuel A. Moffett

During these troubled times we can never be sure of what awaits us. If at any time a cable message should reach you concerning me kindly communicate it at once to my mother or brother at Madison, Indiana.

Seoul, Korea

August 13, 1894

Daniel L. Gifford

My Dear Dr. Ellinwood,-

I was much pleased the other day to receive once again a good letter from you bearing the date of June 15th. Speaking of the government hospital, I had not written you before because I knew that Dr. Allen had written & Dr. Avison assured me that he was going to write, & they knew the inside facts better than I did. Dr. Avison was practically forced out of the hospital by the treatment of the officials. When the Dr. took the hospital in charge, he with the aid of Dr. Allen, then *chargé d'affaires* at our Legation, had a new contract drawn up with the government, not one condition of which was kept by the government officials. Dr. Avison was working with all his might to make a success of the hospital, & this, among other things, is the way they treated him. The government had granted him the house formerly occupied by Mr. Bunker [an American teacher in the Gov't School], & then forced him out to make room for another foreigner in Korean employ. The Dr. went down to the country to see a sick patient, & on his return he found two Japanese families, all of whom were in perfect health, quartered with all their pots & kettles, in a couple of wards intended for the care of the sick; & these had been sent there to live by order of the pres. of the hospital. This brought the matter to a climax. Dr. Avison at once sent in his resignation; & then asked & secured the sanction of the entire Seoul station together with Mr. Moffett, then in Seoul. Dr. Allen, I am told, had advised him a month before to resign from the hospital; but he had held on hoping for better things. Now that the country & government are under the control of the Japanese, I myself look to see the hospital & the other positions filled by foreigners, pass into the hands of citizens of Japan.

The Pyeng Yang affair has turned out finely. The trouble arose, you will remember, in connection with Dr. Hall taking his family to Pyeng Yang. Dr. Hall is a British subject working under an American Mission. Also, Mr. Moffett's helper had met with mistreatment in the trouble. So both the English & American Legations had to do with the settlement of the affair. The first stage of the fight was won by the English minister. Then, as you know, he ordered Dr. Hall to bring his family to Seoul, & give up the house he was in. But he did try to get punishment on the offenders, & failed. The second stage of the fight was won by the American Legation, acting on a plan of campaign given them by Mr. Moffett. Mr. Moffett's keenness was never displayed to better advantage than in this Pyeng Yang affair, though to what extent he was helped by Dr. Scranton, the shrewd Supt. of the M.E. Mission, then in Pyeng Yang, I cannot say. Mr. Moffett had all along been on his guard to keep strictly within the treaty. Mr. Moffett waived the property phase of the question, & took his stand upon the fact that contrary to treaty his employee had been mistreated. Back of the Governor, yet acting with his sanction, were three under-officials, the cause of all the trouble, a yamen runner named Kim (the chief culprit), the acting "pangwan" (mayor), & the chief of police, their animating motive being the extortion of money from the foreigner or from those connected with him as helpers or Christian adherents. And Mr. Moffett wanted these men punished. The American Legation took up the case & brought it to the attention of the Foreign Office, who promptly put it in a pigeon hole & let it stay there. Sometime later the Japanese came in, & the Korean government in its perplexity had some favors it wanted to ask of the American Legation, but the Legation replied that it could not listen to anything until the Pyeng Yang case was settled for them. Then the wheels of justice set to work

with real celerity. The acting pangwan being a Seoul man, brought there by the Governor, & a personal friend of his, escaped without punishment. But the other two suffered mild corporal punishment & had to pay a fine of \$500.00 (Mexican). This sum was handed over to Mr. Moffett, in payment of the telegraphing & special trips rendered necessary by the affair on the part of both missions, together with the sums extorted from the helpers & other Christians in Pyeng Yang. It is said that since pro-Japanese officials have been put into office, the Governor of Pyeng Yang has been recalled & another man sent to take his place. Mr. Moffett writes that since the punishment was inflicted, all opposition has ceased & everything is serene in Pyeng Yang. He has pluckily stayed there all summer in spite of the fact that the country has been in a state of war & he was 180 miles away from any protection. He felt that in the interests of the work it was his duty to stay there.

Others have been writing you about the war, so I will only add a word. Japan has been taking Korea under its protection as England did Egypt. They say they want to reform the country & in time put it upon its feet as a truly independent country. They have seized the capital, the palace & the person of the King, & have driven out of power the former high officials. The Tai Won Kun, father of the King, has been made (virtual) Prime Minister, & pro-Japanese officials are in control of the government offices. One land & one naval battle have been fought between the Chinese & Japanese, in which the latter were victorious. Japanese troops have been sent north to meet the Chinese supposed to be coming over-land via Eui Ju & Pyeng Yang. The latest report is that the Japanese fleet, followed by the English fleet, has gone over to China & we shall soon probably hear of a battle fought off the coast of China, or somewhere on the road to Peking between the Chinese & Japanese troops. What we are praying for is that out of all this, good shall in some way come to Korea. Everything is at present quiet in Seoul. English, Russian, German & American troops guard their several legations. We, of course, have been unable to get out of the city during the summer & there has been in consequence considerable sickness, though I am happy to say, nothing serious has so far resulted. With our kindest regards,

Yours Sincerely,

D.L. Gifford

(from Reel #178, *Letters & Correspondence*, Bd. of Foreign Missions of the PCUSA, Letter #44)

Seoul, Korea

Aug. 27, 1894

Graham Lee

Dear Dr. Ellinwood:

The hot weather of the summer is nearly over for which we are all duly grateful.

The Lord has been with us and most of us have kept well in spite of the horrible smells and poisonous atmosphere of this filthy city. Poor Dr. Vinton and wife have had a heavy trial in the loss of their baby boy. The conduct of the Dr. and his wife at the grave where we laid the little one away was a great object lesson to the on-looking Koreans for it showed how Christian parents could bear their sorrow. If Dr. and Mrs. Vinton could only have gotten away to the mountains somewhere even for a few days the little one's life might have been spared, but the war prevented that.

At present Mrs. Webb, Mrs. Lee and I are living in the house in which Dr. Irvin was for a short time. It belongs, as you know, to the Methodist Mission. Mr. Bunker and wife are expected back in the spring and are to occupy this house. Where we are to live then, I'm sure I don't know. No one knows when we will be able to go to Pyeng Yang. I would that we might be able to go soon for I am certainly anxious to get away from Seoul. Here in the foreign settlement is a most unsatisfactory place to study language or do missionary work of any kind. I long for the time when I can be settled in my own house and have my own work.

Part of the time this summer I have spent looking after some work going on at that property purchased for the new Girls' School site. There was some grading to be done, a well to be dug and some repairs to be made on a Korean building now on the place. The work has so far progressed there that with a further outlay of fifty or a hundred dollars silver the Korean houses can be put in such repair that the ladies can move the school over immediately. There will be room for three ladies and the little girls. Of course these quarters can only do as a makeshift until the other houses are built. In regard to this property let me say a word. It is a most admirable piece of property in every way. The location for work is fine and the site is as healthful as you could expect to find in Seoul. Should the Board refuse to allow us to move the school over there, I think a great mistake would be made and certainly our opportunities for work would be very greatly lessened.

Of course you have the latest war news. We don't apprehend any personal danger unless the Japanese should be driven back on Seoul. Should such be the case, and should the Chinese try to take the city we might have to take our chances from a stray bullet or shell that might come our way.

Moffett returned from Pyeng Yang all right and gladdened our hearts by a

sight of him. He is a missionary from skin to marrow, a man whom it is a great privilege to know. He stood his ground when there is no doubt but that he was in great personal danger, and would not leave his little "flock" until sure he had the Lord's orders to go. I count it a great privilege to be associated with such a man in my work out here. Should the way open up this fall, Moffett and I will start for Pyeng Yang but at present it looks very doubtful about our being able to go. Should the Japanese win a victory up there and take the city we may be able to go.

This fall and winter if we are not able to go to Pyeng Yang, I expect to spend part of my time in the village near at hand. It is absolutely necessary for me to be out among the people to learn this horrible language. Where we are we meet very few Koreans, and consequently don't make as good progress as if we had our own house where we could have in as many people as we wished.

Mrs. Lee wishes to send her kindest regard to you.

Most sincerely,

Graham Lee

Seoul, Korea

August 27, 1894

Samuel A. Moffett

Dear Dr. Ellinwood:

It has not been from neglect on my part that you have heard nothing from me concerning the recent affairs at Pyeng Yang. The bearer of letters giving an account of the whole affair fell into the hands of robbers and the letters never reached Seoul.

I am glad to know that Mr. Gifford sent you an account of the main facts so that you can have a fairly accurate view of the situation. The Pyeng Yang affair has given place to one far more serious and much farther reaching in its probable consequences - The Japan-China War - so that our Pyeng Yang work depends almost entirely upon the outcome of the war.

With Mr. Gifford's letter before you, there is no need for me to give you a detailed account of the troubles encountered by Dr. & Mrs. Hall, the persecution of the Christian helpers and the subsequent redress secured through the American Minister. The American Minister deserves and has received the sincere thanks of us all for the prompt, vigorous and willing way in which he had looked after our interests and secured for us our rights. Certainly the Lord sent him here for just such times as we are now seeing.

Just after the settlement of the case with the Governor of Pyeng Yang the war came on. I stayed in Pyeng Yang in order to strengthen our little flock and to protect them and had determined to stay with them unless the Lord showed me plainly that it was right for me to leave. I was there 10 days after the arrival of Chinese troops tho I did not then dare venture out for fear of being taken for a Japanese and shot on the spot. After repeated requests from Seoul to come up at once I still felt that my place was P.Y. and intended to stay on but when the little band of Christians met & prayed over and talked over the question and then came to me advising me to leave, their saying that I had done for them all I could and that they desired that I should leave in order to secure my own safety - I felt that the Lord had opened the way and I could leave without any neglect of duty. Had quite an interesting experience making my way through the camps of two hostile armies but the Lord opened the way and as an American I met with courteous treatment from both Chinese and Japanese. I reached Seoul a few days ago and while I am pretty full of malaria and feel run down after the trying summer in Pyeng Yang, I hope to be in good condition for a return there just as soon as the state of the country will permit. We do not know how long the war may continue but I fear that work in the interior will be cut off until some settlement is reached.

In case of a protracted struggle I am not quite clear as to what my duty may be. From one point of view it would seem rash and foolhardy to attempt to carry

on work in P.Y. during the excited and disturbed state of the people. On the other hand Pyeng Yang is my place of work and the Lord is able to take care of His own even in the midst of a war. However that question is not before me for decision just now and when it comes I doubt not the Lord will make duty clear as He has heretofore.

The Pyeng Yang affair raised a number of questions relating to the status of work, property, etc., in the interior. Mr. Gardiner (British Consul General) denied our right to preach the gospel [no publicity should be given to this as we do not want the question raised] and from your letter to Mr. Gifford I judge that he (Mr. Gardiner) has found fault with Dr. Hall's property movements in P.Y.

While I wish to keep clear from any criticism upon the acts of others who like myself are seeking to push ahead in the Lord's work here I want my own acts to be free from any cause of complaint on the part of officials Korean or American. Especially I want the Board to put absolute confidence in me to the extent of believing that under no circumstances will I do that to which any moral exception can be taken.

At the risk of boring you with a long letter bearing upon the legal questions involved in the P.Y. affair, I send herewith a copy of my letter to Mr. Sill the American Minister. From it you will be able to judge of the policy I have followed in seeking to gain an entrance to the interior. I am aware of the fact that it may not seem a very aggressive policy and that under it our final establishment in the interior might have been postponed several years. For the present all plans and policies are upset - but as soon as war clouds clear away we shall be at it again.

We all suppose that P.Y. is to become an open port in case of Japanese victory but this with all other so called probable results are mere guess-work.

Hoping to be able to write you very soon as to our prospects in Pyeng Yang.

Very sincerely yours,

Samuel A. Moffett

(from the Samuel Hugh Moffett collection of S.A. Moffett papers)  
Seoul, Korea                      Sept. 9, 1894                      (Rec'd Oct. 11)  
Moffett

Samuel A.

Dear Dr. Ellinwood:

In the last mail there went to you a letter signed by the members of the Mission - concerning the "Girls' School question". I have heretofore written quite fully on that subject but as the question is before you again. I cannot forbid to write a few more words. My own decided conviction is that the Girls' School will accomplish far more for the evangelization of Korea if established on the proposed site than it will if forced to remain in the foreign settlement. You cannot have failed to notice how nearly unanimous has been the desire of your missionaries here to get away from this section of the city and how impatient most of us have been when compelled to spend our first years here. An exceptional person like Mrs. Gifford is able to live in a foreign settlement and yet come into sympathetic contact with the natives but the great majority are forced to reach after the Koreans with a "ten foot pole" and have a pretty hard time impressing the Koreans with the fact that they are in real sympathy with them. Refer to past letters please and see if the constant pleas and plans of Mr. Gale, Mr. Baird, Miss Doty, Miss Strong, Mr. Moore & myself - not to mention others, have not been to get away from this section in order to come into more intimate daily contact with Koreans.

Now our plans for the Girls' School are not confined to it as a school merely for the education of from 20 to 40 little girls - altho that is included - but rather we want to see the school the center of a large work among the women. For one I have never thought that the teachers in the school should give their whole time to teaching the children - but that each & all should have classes for women, visitation of women in their homes - and the oversight and direction & training of native women helpers. They will thus do a larger work and at the same time have enough variety in their work to keep them fresh and in good spirits (essential to good health). Work among the women and the school work should be so intimately connected as to make each an adjunct of the other. The object of the school is not only to educate the girls and send them forth as Christian women but also to train them for service among their own people. Can the teachers do this successfully unless they are acquainted with the lives of the women - are in sympathetic contact with them and are themselves meeting the conditions for which they are training the girls in the school? On the other hand how much more will the work among the women contribute to the school if it is carried on in part by those directly interested in the school work.

You may think that what I speak of may be as well accomplished here as in the proposed new situation and the Board must be the final judge as to such matters, but I feel sure that the unanimous voice of the Mission and the strong desires of those most interested in this work are not without good reason. Of course, the plan includes the settlement of a minister in connection with the school altho the ladies themselves are willing to go without one - I should consider it poor policy to keep 3 or 4 ministers in this section leaving the Girls' School and work for women connected with it without a minister. This however could come later.

Just at present the war leaves Pyeng Yang affairs in a very uncertain state. The result may be such as to debar all but single men (doing such work as I have heretofore done) from returning there altho the great probability is that the outcome of the war will open Pyeng Yang as a treaty port leaving us free to go in in force. In view of such a probability or even without that, I again plead for a physician. You know that Dr. Irvin is at Fusan and notwithstanding the Board's evident desire to see Dr. Vinton sent there, I do not believe the Mission will consent to the transfer of Dr. Vinton from Seoul for either Fusan or Pyeng Yang. This will leave Dr. Irvin at Fusan and Pyeng Yang must look to you for another physician. My constant prayer is that the Lord will send us the right kind of a man, a skillful physician and surgeon in love with his profession but more in love with Christ. We want to reap spiritual results from all his medical work. I have been looking forward so eagerly towards co-operating with a physician in our work in Pyeng Yang and have been so desirous of having a hospital there - that friends at home have without a request from me offered the funds for a Hospital. How much I shall be able to secure I know not, but sufficient I know to enable us to put up or buy a building for dispensary with several rooms for in-patients. The Lord has thus provided the funds for the Hospital. I am sure he will send the physician.

Referring to my last letter to you - I fear that a remark of mine may lead to the inference that Dr. Hall was at fault in connection with Pyeng Yang affairs. I should be sorry indeed to give such an impression. Dr. Hall is one of the best and most consecrated men in Korea and it is far from me to criticize what he has done. The British Consul here wrote no letter to him questioning the means used in securing property there. Coming back to Seoul it does one good to see the way in which work is being carried on. Mr. & Mrs. Miller deserve every commendation for their work in the Boys' School - Mrs. Gifford and Miss Doty are busily engaged in a thorough work among the women (Miss Doty has got out of foreign settlement in order to do this) and others are spreading the news of the gospel more widely than ever.

Mr. Lee has been longing to get to Pyeng Yang, but seeing no immediate prospect - is now planning to spend some time in the building secured for Girls' School as he too feels the necessity of getting away from this English speaking community in order to acquire a knowledge of the language.

I have to thank you for many letters tho of course I do not look for answers to all the letters which it seems best for us to write in order to keep you posted.

We are all praying for great good to come to Korea as the result of the war.

With kind regards,

Very sincerely,

Samuel A. Moffett

Dr. Underwood's continued illness is a cause of much anxiety. He has worked so hard and with such intense application that the nervous strain has been too great. It is almost impossible to induce him to refrain from work and we fear that he may be forced to rest by a more serious attack of nervous prostration.

Dear Dr. Ellinwood:

Last Saturday Oct. 21st I returned from a trip to Pyeng Yang of which I wish to give you a little account. On Oct. 1st Moffett and I in company with Dr. Hall of the Methodist Mission left on a tour of investigation to find out in what shape our work was after the recent stirring events. The Japanese had captured the place and were in such force that we felt no fear about the Chinese army returning, so having obtained passes through the Japanese lines from the Japanese minister, we started. All was quiet along the road and until we neared Pyeng Yang we saw very little sign of an army having marched through the country. On the last two days though we found several villages that had been entirely deserted by the inhabitants and the ruins of quite a number of burned houses. In the deserted villages a few Koreans had returned to their homes and these people seemed so glad to see us. Many of them were so anxious to know if it would be all right for them to remain in their houses - they seemed to be very much afraid of the Japanese. We tried to assure them, and I think we did somewhat, that all would be well if they remained. The very fact that we were traveling through the country seemed to give them confidence.

We left Monday morning and arrived the next Saturday evening. I made the trip on a bicycle while Moffett and Dr. Hall rode in the usual way on pony-back. Let me say here that I think it a good investment for any Korean missionary if he intends to do much itinerating to provide himself with a good bicycle for by so doing he can save not only money but much time and strength. I would always reach our stopping place from one to two hours before the others and would have that time for talking, book-selling or resting, and would be much less fatigued by the day's journey. I reached the city some two or three hours before the others and found it full of Japanese soldiers with hardly a Korean in sight. Went first to our house to find out in what shape Moffett's things were in and found a sight to behold. Our Koreans had all fled to the country and the place was deserted. Of Moffett's things there was absolutely nothing left but the stove which some wretch had smashed and a few tracts scattered everywhere which had been pawed over and tramped over and kicked about until the place looked as if a Western cyclone had passed through it. The house was unhurt for which we were thankful. From our place I went to Dr. Hall's property and found everything here all right. His Koreans had remained in the city and living with them was a Japanese Christian doctor belonging to the Japanese army. In walking about the city after the battle this doctor came across this house and discovered that the Koreans who lived in it were Christians. He made it known that he too was a Christian and was kindly invited in and asked to stay there while he remained in the city. He accepted the invitation and through his influence bad Japanese soldiers with looting propensities were kept out. Dr. Hall has cause to be very thankful to the Japanese missionaries through whose influence this man became a Christian.

The first three or four days we spent in viewing the battle field and it was a most interesting and in some parts a most terrible sight. The Chinese had thrown up an immense number of earth-works and had posted themselves in strong positions but earth-works and strong positions are of little use without good fighting men behind them. Whatever else the Chinese soldiers who tried to hold Pyeng Yang may be, they certainly did not prove themselves to be good fighters. From what we saw, it looked as if most of the positions had been evacuated without a struggle. The Japanese first made a cannon demonstration for two days on this side of the river and while the attention of the Chinese was turned this way, two divisions of the Japanese army got around behind the city and attacked it from the rear. On the morning of Sept. 15th a simultaneous attack was made from three sides and before night the Chinese in the outer forts were all driven inside the city proper. The key to the whole position was a high hill to the North

inside the city wall. This must be held at all hazards for if once taken everything was lost. From what I can learn the Chinese did hold this for some time during the day but that shows no great valor as the position was an exceedingly strong one and by an Anglo Saxon army would have been made almost impregnable. This was taken and after that the Chinese army had nothing left but to try and escape. On the night of the 15th they left the city and from all I could see and learn their leaving was not a retreat but a mad rush with every man for himself. For miles about the city the country is strewn with pieces of Chinese clothing which were thrown away in the flight. I saw many paper umbrellas which had been cast aside by their fleeing owners and it was interesting to note that a portion of a Chinese soldier's outfit was a clumsy paper umbrella. I saw also many bamboo pikes tipped with iron points very frail and very useless as weapons of modern warfare, and also I picked up as a relic of the battlefield a large two-handed sword with a blade about two feet in length and a handle about four: a heavy, awkward, useless weapon. As I saw these things I began to realize one of the reasons why the Chinese army was not able to hold Pyeng Yang. They were armed with good guns to be sure, but they were also loaded down with a lot of useless trumpery which was worse than useless in time of battle. Imagine a modern soldier trying to fight and at the same time trying to shield himself from the rain with a big clumsy paper umbrella. Is it any wonder that an army of unpatriotic, poorly drilled and badly equipped could make no stand against an opposing force smaller in number but drilled almost to perfection, patriotic to a man and armed with the best of modern implements of warfare. Such was the haste of the Chinese flight that very little indeed were they able to take with them. Some thirty-four cannon and a large amount of gold and silver was captured by the Japanese. There is one interesting fact about some of this gold and silver which it might be well to mention. It seems from letters that were captured that a large amount of gold and silver had been sent by the Chinese Emperor to the soldiers who won the victory over the Japanese at A San. It will be remembered that at A San the Chinese were completely routed and scattered like sheep. This fact speaks for itself in regard to what kind of reports Chinese generals must send back to Peking: and this fact too may account for some of the reports in the home papers about the Chinese victories in Korea many of which reports came from Shanghai.

This battlefield at Pyeng Yang is the first I have ever visited and I am not sure that I care soon to visit another. We saw many of the dead, both men and horses, lying just as they fell. It was three weeks after the battle and you can imagine how horrible must have been the sight and how fearful the stench. The dead that fell near the city have nearly all been covered but those that were killed some distance away are still unburied. In one place I counted over twenty bodies literally piled one on top of another lying as they had fallen. In another place where a body of Manchurian cavalry ran into an ambush of Japanese infantry the carnage was frightful. There must have been two or three hundred dead men and horses that made a swath of killed about a quarter of a mile long and several yards wide. Truly war is a frightful thing where men kill each other like that and leave the bodies of their vanquished foes without a sign of burial.

We spent three days seeing the battle field and then settled down trying to get our work in shape. The first thing to do was to clean up the house and make it look habitable again but before this was accomplished we nearly lost the place from fire. Twice fire in adjoining houses threatened us but each time by hard work we were able to keep it from spreading to our property. As soon as our Christians heard that we had come they began to return from the villages to which they had fled, and how glad they were to see us. Poor people, some of them have lost everything they had. There will be considerable destitution in Pyeng Yang this winter and doubtless we will

have many calls upon us for help. The crops in the Ping An province have been very good this fall, so as there is plenty of food in the country, the destitution will be only local.

Before I left we bought again the fields we bought a year and a half ago and which we were compelled to return. We also bought another house. This house is the one we tried to buy the other time and were unable to do so. Both fields and house were sold at a low price as the owners were very glad to get what they could for them. On the fields is a fort built by the Chinese which will make the site of our probable future house a place of historic interest. The site is an admirable one just outside the wall west of the city on a little hill. It is well situated for work but far enough from the city to be away from bad smells and filth. Moffett expects to remain in Pyeng Yang until our Annual Meeting which begins this year on Dec. 17th. He has gathered about him a little flock who seem to be most sincere believers and I am sure they are but the earnest of a grand work yet to be done in Pyeng Yang. I do wish we had a doctor for Pyeng Yang - we need one so much. Moffett joins me in a most earnest plea that you send a doctor as soon as possible. I wrote you once about a Dr. Albert P. Hedges of Chicago, a personal friend of mine, a most earnest Christian, a good doctor and a fine man every way. He is a Homeopathist but that need not hinder your sending him to Pyeng Yang as both Moffett and I would be glad to have him. I wish you would correspond with him. His address is

Dr. Albert P. Hedges  
c/o S.P. Hedges, M.D.  
890 Evanston Avenue  
Chicago, Ill

He is very much interested in foreign mission work and has been thinking about offering himself. His pastor is Rev. John M. Fulton, Lake View, Chicago, Ill. His uncle is S.P. Hedges, M.D. a prominent Chicago physician, and a most earnest consecrated Christian. I do hope something can be done about this man or some other.

Mrs. Lee has been very well so far but just now is suffering from a very hard cold. She wishes to be very kindly remembered.

Very sincerely,

Graham Lee

(from microfilm reel #179, letter #50)

Pyeng Yang, Korea

Nov. 1, 1894

Samuel A. Moffett

Dear Dr. Ellinwood,

I greatly feared that the war would keep me from my field of labor but am now rejoicing that the Lord opened the way for my return here, having been away but 6 weeks. I left here the middle of August when the Chinese army was in possession of the city, the Japanese army being on the way from Seoul preparing to attack. The battle was fought the 25th of Sept. resulting in the complete rout of the Chinese and the capture of the city by the Japanese. The poor Koreans, such as had not already left, were frightened half to death and fled hither and thither, quite a number being killed as they fled with the Chinese. The former governor, who gave us such trouble and persecuted the Christians, fled in a chair but soon pitched this into the ditch and taking to his heels fled - no one knows where. Most of the Christians remained in the city, gathering together at the chapels. They all escaped injury, the Lord being their protector. As the Japanese entered the city the rumor was started that the Koreans were all being put to death, so our Evangelist Han [Han Suk-Jin], gathering his family of little ones, started to escape but soon finding that the rumor was false returned in safety to the house. For a day or two everything seemed secure. A Japanese Christian had taken up his quarters with the Evangelist of our M.E. brethren and their property was protected from all injury. Several Japanese entered our place and finding it was a Christian Chapel departed - but unfortunately for us, our chapel was situated in the midst of large mercantile houses where much was stored and where the Japanese were quartered in greatest numbers. When the sacking of the city began this section suffered most and altho at first left undisturbed the sight of foreign provisions was probably too much for the hungry men and so in a few days, despite the protests of our men, the place was cleaned of everything. It was a trying time for the men when they saw their household goods which they had brought there for safety taken away before their eyes. They had stuck to the place all through the time of Chinese occupation and while the bullets were whistling and shells exploding during the battle - but patience and hope gave way when the soldiers invaded the women's quarters and snatched things out of the very hands of the women. Han then concluded that his family would not be safe from further insult and he removed them to the country where we had previously sent provisions enough for the winter.

Fifteen days after the battle Mr. [Graham] Lee, Dr. Hall [Methodist missionary physician] and I, having secured passports from the Japanese official, were on our way to Pyeng Yang to look after our men and our property. The first four days on the road we saw but few signs of war; the people were all about their usual occupations, harvesting, plowing, etc. - but when within two days of the city the villages were deserted by the terrified people who had fled to the hills - in the cities were groups of men who standing on the street were discussing the question as to whether it were safe to return. The country was swarming with Japanese and when we entered Hwang Ju 100 li from Pyeng Yang - we found it a Japanese camp, scarcely a Korean to be seen. However, we ran across one old man who was so delighted to see a foreigner who he knew to be

in sympathy with Koreans that he gladly hunted up some rice for us, & food for our horses, and gave us a room to sleep in. The next day as we passed smouldering ruins in several villages and began to see dead horses & cattle strewn around with the general disorder attendant upon abandoned camps, we realized that we were within the lines - on the outskirts of a battle field. Pyeng Yang was entered Saturday afternoon and like Hwang Ju was seen to be a Japanese camp - the only Koreans seen being those who were carrying provisions for the army. Entering our house we found it had shared the common fate. Some Japanese were sorting over a lot of tracts and debris while others were carrying off the last of the wood laid in for winter. Heathen Japan had made sorry work of my possessions, so Mr. Lee and I went up with Dr. Hall to his place where we were glad to meet the Christian Japanese quartered there and to realize that there is also a Christian Japan.

A very short stay sufficed to spread the news of our arrival and it was most gratifying to see what confidence it inspired. From all the surrounding villages people began to come back - coming straight to our chapels, with their little loads on their backs, eagerly inquiring as to the situation. Day after day they came in, rejoiced to see us and saying that as soon as they heard we had arrived they felt it would be safe to return.

Poor, helpless, simple yet wicked people - our hearts go out in sympathy to them as they come back and see the punishment meted out to their city. Their houses are stripped of everything and the doors and windows gone, used for firewood. Japanese merchants are in possession of their business places, while block after block of houses is a smoking ruin and dead cattle lie in the streets. All is confusion while the Korean offices & people find themselves helpless in the hands of a foreign power.

I find our little flock scattered through many villages where I trust they are carrying the news of the gospel. Most of them have been back but very few will bring their families. The number of Koreans in the city has been daily increasing as the Japanese army moved north, but they are mainly coolies and restaurant keepers. The city will not likely be really reinhabited for many months or a year. This is well, for the atmosphere is foul from the decomposition of the dead bodies of horses, cattle & men slain in battle, many of them lying unburied.

We have visited the scenes of the various conflicts in the battle and such a sight I hope never again to see. How it makes one long for the time when wars shall cease, when the Prince of Peace shall come to rule & reign over a regenerated earth.

After a few days spent in looking after and re-assuring our people, we grasped the situation sufficiently to conclude to stay until winter notwithstanding the danger from sickness. Staying in our property surrounded by the worst conditions was out of the question, so we took up our abode with Dr. Hall. Deeming the present a good time to secure the land originally desired & which we had once secured and then returned - we soon had a man on the hunt for the owners who were glad to sell. A bargain was soon made and we now have the property which from the beginning we had selected as the desirable site for our Mission. Mr. Lee then returned to Seoul for supplies and more money while I very soon after took to my bed with an attack of malaria and dysentery. The work of the past year together with the summer's long continued fight

against both the governor and malaria has been a little too much for me. I was not altogether free from malaria when I returned this time and the present condition of the atmosphere forced me for once to admit that I was sick. Dr. Hall's threat to send me back to Seoul and especially his care for me - got me on to my feet again in a week and I thank the Lord I can still look after my work here.

Mr. Lee hopes to be back soon and when we can get a few things to take the place of those I lost we hope to get into our new quarters. We want to be here to do all we can to reassure the Koreans, to comfort and help them and to point them to Christ during these days of their trial and despair. They have learned to place great confidence in us and we want at this time to let it be more widely known that we are here as the real friends of the people. We called upon the new Governor and upon the Japanese General in hopes of helping the Koreans to regain possession of their houses. We were most courteously received but little could be done for the people. We have gained the good will and friendship of the new Governor by our evident interest in the Koreans. He sent an official to return our call and has since shown his confidence in us by sending to us for certain points of information. Doubtless we shall have the friendship of Korean officials when the new order of things goes into effect. From the Japanese General we secured promise of protection for our property, but as there will be much lawlessness here this winter, my helper will probably be subject to much trouble and annoyance from thieves who are already committing many depredations.

As to the political situation, I have nothing to write. We are keeping entirely aloof from any intermeddling in politics. We are here as Missionaries for the good of Koreans and while, of all people perhaps the most deeply interested in the outcome of this war, yet our position is neither pro-Chinese nor pro-Japanese. We want most of all to see Korea benefitted. We believe the Lord is over all and that the outcome will doubtless be for the furtherance of His plans and in this faith we rest, working & praying that His Church may be built up here and the hearts of Koreans turned to worship the living and true God.

Trusting that the above may give you some idea of our present situation, plans & prospects, and with kindest regards,

Very sincerely,

Samuel A. Moffett

P.S. I once more enter a most earnest plea for a physician for Pyeng Yang - who shall be sent to us just as soon as possible. We are missing a great opportunity by not having the right man here now. The settlement of Korean affairs will in all probability place before us an open door for work here and we shall want to push right ahead and get firmly established. The work of a physician in doing this will be invaluable. S.A.M.

What have you done with your

# CATALOGUE

AND  
Descriptive List

OF

KOREAN, CHINESE, JAPANESE, AND ENGLISH WORKS  
DEPOSITED FOR SALE AND DISTRIBUTION

IN THE  
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SEOUL, KOREA  
JAN, 1894

In which is the following: — (see over) —

M.M.C.

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Then there was a

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M.M.C.

Details re three other books on same sheet:-

... by Rev. J. Ross ... Revised by Mrs. Scranton.

Pyengyang, Korea

Jan. 26, 1894

S.A. Moffett

(Excerpts from a letter of Moffett to the mission treasurer, D.L. Gifford)

"McKenzie left this a.m. for Changyen -- liked him very much and enjoyed his stay."

(This excerpt from notes entitled *Dawn in Korea* by F.S. Miller, in the Samuel Hugh Moffett collection of S.A. Moffett papers)

Pyongyang, Korea

Feb. 4, 1894

S.A. Moffett

(Excerpts from a letter of Moffett to the mission treasurer, D.L. Gifford)

"After a careful examination of ten men, baptized eight and received the other two as catechumens and there is a church started here. Last night two others came out. Scranton [a Methodist missionary from Seoul] came in last night in Korean clothes -- which were no disguise as far as that is concerned. He said they relieved him of a great deal of idle curiosity and the barking of dogs along the road."

(These excerpts from notes entitled *Dawn in Korea* by F.S. Miller, in the Samuel Hugh Moffett collection of S.A. Moffett papers)

Eui Ju, Korea

Feb. 24, 1894

S.A. Moffett

(Excerpts from a letter of Moffett to the mission treasurer, D.L. Gifford)

"Dr. Scranton arrived here Thursday the 22nd and gave me a delightful surprise. Have several applications for baptism here and work among women is promising. Had a Christian wedding this week. It did good in many ways."

(These excerpts from notes entitled *Dawn in Korea* by F.S. Miller, in the Samuel Hugh Moffett collection of S.A. Moffett papers)

Pyongyang, Korea

July 6, 1894

S.A. Moffett

(Excerpts from a letter of Moffett to the mission treasurer, D.L. Gifford)

Writes that he had sent a money order to Mr. Gifford and it had been returned to him, someone having issued an order that no money orders for foreigners should be sent to Seoul. "I think possibly the governor here issued the order to make me leave but he will fail for I have three silver shoes, money enough to stay all summer. Please buy me one more silver shoe." (These shoes were pieces of silver the shape and almost the size of the shoes the Chinese women used to wear. He had bought them of Yuan Shi Kai, then Chinese resident in Seoul, through Tang Shao Yi, afterward Yuan's right hand man and statesman of China.)

(These excerpts from notes entitled *Dawn in Korea* by F.S. Miller, in the Samuel Hugh Moffett collection of S.A. Moffett papers)

Pyeng Yang, Korea

July 12, 1894

S.A. Moffett

My Dear Gifford:

In accordance with my letter to Dr. Hall please pay to him at his request whatever sum he asks for up to \$256.72. Also please pay to Dr. Underwood the amount of 160,000 Seoul cash - the amount he advanced for chair coolies when Mr. McKenzie & I left for Pyeng Yang. At the rate I received money from Governor (3400 Seoul cash to the dollar) this would be \$47.06 - but pay Dr. U. in dollars whatever he paid out in dollars at the time he gave me the cash.

For couriers, etc., pay [Graham] Lee at any time whatever he calls upon you for. To meet these you will probably not have sufficient funds on hand so I will make my July order payable to you instead of giving you another check on bank. Am glad to get this money and will be glad to have the whole transaction finally settled.

Am too well supplied with money here now, so for some time to come will have no need to send any orders to you. The silver shoe I asked you to purchase, please deposit with Miller - or if not yet purchased, do not get it at all.

When you find my requests getting too burdensome just squeal a little bit and I'll let up.

Am hoping that now the P.Y. church will have peace and a chance to grow, tho one cannot be sure what these villainous Yamen runners will be up to.

Sincerely,

S.A. Moffett

(From the Samuel Hugh Moffett collection of Samuel Austin Moffett papers)

Pyeng Yang, Korea

July 14, 1894

S.A. Moffett

(Excerpts of a letter of Moffett to Mr. Gifford in Seoul after the war started).  
"Shall take Minister Sill's remarks to me as leaving me perfectly free to do as I please and, while you need say nothing to Dr. Allen (Secretary to the Minister) or any one else about my movements, you can look for me in Seoul when you see me". (In returning to Seoul he had to pass thro the Chinese and the Japanese armies and the lawless region between, and it was a joyful day when KumDoli, Dr. Moffett's boy, came into Chongdong, Seoul, and announced that Dr. Moffett was coming over Peking Pass.

Pyeng Yang, Korea

July 26, 1894

S.A. Moffett

(Excerpts of a letter of Moffett to Mr. Gifford, the mission treasurer). "People are getting scared and fleeing by hundreds and the officials are supposed to be rattled. If the Japanese come from Seoul and the Chinese from Eui-ju and meet here for a battle, probably I too will get up and run. However, seriously, my duty seems to be here and the Lord reigns."

He stayed till after the Chinese had taken Pyengyang and the Japanese were rapidly approaching. As he came down the road he saw the four-man chair of the governor - the persecutor - lying in the ditch where the coolies had tossed it when they left the official to his fate and looked out for themselves in the general panic.

(These excerpts from notes entitled *Dawn in Korea* by F.S. Miller, in the Samuel Hugh Moffett collection of S.A. Moffett papers)

THE LATE DR. NEVIUS.

BY REV. H. C. DUBOSE, D.D.

The Rev. John L. Nevius, D.D., died at his home in Chefoo, October 19, 1893. He sailed for China, September 23, 1853, and was the senior Presbyterian Missionary this country. The messenger came suddenly. He was preparing for a six days' overland journey to Presbytery, and was sitting in his study conversing with his family physician, when he fell forward and his heart ceased to beat. He was a man of splendid physique: stout, robust, hearty, and gave promise of yet many days, but his years of active service in China were numbered at forty. He was a man of rare scholarship and his books in the Chinese language are numerous. His first work was Systematic Theology, in three volumes; his later books have been simple compends for inquirers and young converts. He was engaged in preparing the new union version of the Bible and left his desk covered with the volumes he was using. His book, "China and the Chinese," is one of the very best books on China.

As a philanthropist, he rendered most distinguished services in the famine relief, and for two years, on different occasions, stood amidst starvation and pestilence, distributing aid to the sufferers. His name is honored throughout the Shantung province.

He was a benefactor to his race. At private expense, he imported from California, thousands of fruit trees and distributed them to the native Christians and others throughout the hill country. It tended materially to help the financial condition of the growers, and the fine pears in the foreign market are of-

ten spoken of as introduced by Dr. Nevius.

He was eminently a successful missionary. One-fortieth of the native converts in the land were baptized by him. The Lord graciously added his approval to the labors of his servant.

His itinerations were wideyl-extended, and during many years his circuit extended for a thousand miles. His conveyance was a wheelbarrow, drawn by a mule over some of the roughest roads in the world. He staid in the humble huts of his friends and in the inns with a bed of hard clay to rest upon by night. He left home late in the summer and returned when the snow was on the ground; starting again at the first blush of spring, for a three month's trip.

In the hot season his native preachers came to his house for the school. The most impressive sight I have ever seen in this country was a Theological class of forty, ranging in age from twenty-five to sixty years, sitting in his lecture-room, under his catechitical instruction. These were all unpaid laborers. Dr. Nevius was a most earnest advocate for the self-support of the native church. He was widely known as a Biblical teacher, and as laying the foundation of an active, self-denying church.

At the Protestant Missionary Conference, held in Shanghai, in 1890, he was chosen as the American chairman and presided over half of its sessions with marked ability and courtesy. He was one of the most useful men in the church universal; and the people of God, Caucasian and Mongolian, mourn that a prince and a great man is fallen in Israel.

A WORTHY RESPONSE.

At the recent meeting of the Synod of South Carolina, during its usual conference upon Foreign Missions, attention

was especially called to the fact that one of its own members then present, the Rev. W. H. Hudson, of Greenville, S. C.,

Dr. Brown's illness  
return to U.S.

10  
Pusan, Korea, Feb. 23, 1894.

Mrs. Baird  
Mar. 21  
S G

Dear Dr. Ellinwood:-

Since we last wrote to you our little station has been busy with sad and trying occurrences. About five weeks ago Dr. Brown's continued ill-health was much increased by a sudden attack of pleurisy. He suffered considerably and was unable to move. In addition to this Mrs. Brown expected to be confined at any time. We tried to send to Seoul for one of our own physicians, but the wires were down, as they usually are, and there was a long gap between boats. So we availed ourselves of an unexpected opportunity and sent to Gensan for Dr. Hardie. He came at once, to our great thankfulness, and was able to relieve Dr. Brown very much, and to help Mrs. Brown through her trial, which came a week later. After Dr. Brown recovered somewhat from his acute attack, Dr. Hardie made a thorough examination of his lungs and found consumption making such rapid ravages that he advised his return to America without any delay. Poor Dr. Brown found it hard to make the decision. His house and dispensary finished and active work opening up at last before him, he felt that he could hardly leave, and with a consumptive's hopefulness, he thought that his lungs would be all right when he got strong again. Finally he decided to go, but thought he must first visit his sister at Wei Hien, although Dr. Hardie pronounced such a course as almost suicidal. At this point Dr. and Mrs. Irvin arrived from Seoul, having offered to come and be of any assistance possible. They found a hearty welcome and plenty to do, and Dr. Hardie was enabled to start back yesterday to his wife and family who had been left alone during his absence of three weeks.

Dr. Irvin's examination more than confirmed Dr. Hardie's opinion, and Dr. Brown at last consented to start home by the next boat which leaves tomorrow. We are all doing what we can to help him off. Mrs. Brown is planning to start with her two children at the end of five

*Dr. Brown may be appointed to Fusan.  
Should rejoice in Mr. Adams' appt to Nooa  
Longing for right woman for Fusan*

months, although I am inclined to think that unless she get more cheerful word from Dr. Brown than we are led to hope, she will start before that. It has all been very sad but not unexpected.

From what Dr. Irvin tells us of word received from you some time ago, we suppose that he will be appointed to take Dr. Brown's place here. As to this we have no opinion to express or preference to urge, having decided in all such things not to attempt to take our fate in our own hands.

We are waiting with what patience we can to hear of the appointment of other helpers, the clerical missionary and his wife and the single lady. That my brother, Mr. J. E. Adams, of McCormick Seminary, and his wife, will be appointed for Fusan, we scarcely dare to hope for fear of disappointment. We have no accusations of unkindness to make if the Board should think best to send them to another field, but oh, if they should be appointed to us there would be a house full of joy on a certain Fusan hillside.

With regard to the single lady worker, I am looking forward to her coming with longing and yet with fears, for if she cannot learn the language of this people, and more than that, if she is not lovely and loving to these poor women, she had better not come at all.

I cannot tell you how strongly I feel this. I do not write it because I fear that you may feel it any less strongly, but merely to ask that she may be sent out only after the most careful investigation as to her fitness. It seems to me that no need on the field is sufficiently great to warrant the sending out of missionary material in the least degree doubtful. Of course I know that in most cases you can only depend upon the recommendations of others, and I can imagine that it may often occur to the Board to wish that people would be less reckless in approving, and more impartially honest in their characterization of applicants.

This mail will bring you quite a volume of literature from Fusan,  
 as I find that Mr. Baird and Dr. Irvin and doubtless either Dr. or Mrs. <sup>Dr.</sup>  
 Brown are also writing. <sup>u</sup>Or work is progressing much as usu-  
 al, nothing very definite in the way of encouragement, and yet we think  
 we see signs of a breaking up in some directions among the people.  
 At any rate, whatever the immediate outlook may be, we know that the  
~~prospects are bright~~ as long as the promises hold good.

*I send you with love and service  
 (Mr. & Mrs.) Annie Adams Baird*

Feb. 24<sup>th</sup> / Recd  
Mar. 19 / 94

Choi my Chun 1000 = 3.23

Rev. Dr. L. B. F. & Co.